



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

law is simply the crystallizing into force of public opinion) they will see to it that it is crystallized into the law of this nation, and with this nation into the law of the world, that disputes between the nations as between individuals shall be settled by law and by the courts, and not by force and bullets. I beg your pardon for trespassing so long. I move the adoption of this platform. [Prolonged applause.]

Work Among College Men and Women.

ADDRESS OF DR. W. H. P. FAUNCE, PRESIDENT OF BROWN UNIVERSITY.

I am very happy to follow Dr. Gilman [report on work in the universities and colleges], both because all of us who are engaged in educational work have been following him, afar off, for the last twenty-five years, and because I profoundly believe in the truth of what he has been saying, and in the ripeness of the field that he has been indicating.

In that old city where I have my home and where Mr. Smiley taught for nineteen years, while he was getting his training for international arbitration and for the holding of these conferences, we hold our commencement in the old meetinghouse that was built before the Revolution. On the records of that church you find the quaint inscription, "This meetinghouse was built for the worship of God and to hold commencements in." May we not say of this beautiful room in which we are meeting here, that it was built for the worship of God in the simple friendly service of each morning and to hold commencements in,—the commencement of many a noble aspiration, the commencement of movements for world-wide peace, the commencement of endeavor in all our States and Territories for a truly international life. I think this room was built for that purpose, and perhaps in holding these commencements we are finding the truest worship of Almighty God.

There are some reasons why this work among college men will be specially and speedily fruitful. College men—and what I say applies equally to college women—are naturally hospitable to new ideas, especially when those ideas are large ones. They love a vision. In dealing with them we are not contending with a mass of acquired prejudices; we are not contending with great vested interests, with political hopes and fears; we are dealing with natural idealists, who believe in the tomorrow, who are facing the sunrise, and who, when they see a vision, are swift and energetic in translating it into action. Looking down on five hundred young men every morning is like looking down on so many steam engines standing on the track with steam up. There is no trouble about getting them to go, especially in the Sophomore year, but the trouble is to get them to go on the right rail and move in the right direction. There is a description of old age in the book of Ecclesiastes that is very pathetic. It says "they shall be afraid of that which is high." When a man gets to be afraid of that which is high, of that which is ideal, he is in his dotage whether he be seventeen or seventy. The young man naturally loves the high; he rallies to the ideal; he is glad now and then to attempt the seemingly impossible; and that makes the college field a specially fruitful one,

I want to see the splendid energy of our young college men and women harnessed into the cause of international arbitration. As I have said here before, you know that our young men and women in the college days are getting accustomed, in all their intercollegiate debates and sports and contests of every kind, to the idea of referring all disputed points to umpires and boards of judges. The athletic field is perhaps the clearest expression of the genius and temper and character of the school or the college. There it comes right to the front. It is a student enterprise managed by the students and expresses most clearly their attitude and tone and temper. They are accustomed in every one of their contests to see every disputed point referred to judges, supposed to be impartial; and no decent college man would ever be found kicking, as they say, against the decision of an umpire. The athletic field is a training, not only in endurance and courage and loyalty, but in the principle of arbitration; it is a declaration—the entire athletic system and the intercollegiate system in general—that only he has his quarrel just who is willing to submit it to the impartial judgment of his fellows. And that applies just as truly in international affairs as in intercollegiate contests.

It is most interesting, too, that to-day the most attractive subjects in most universities are found in social and political science. There is nothing to which our students so flock as to courses in social science, in civics, in government, in international ethics and international law. We remember, all of us, how, twenty-five years ago, it was physical science with its dazzling triumphs that drew the majority of our young men; how a little later it was biology, to unravel the secrets of human life; how, still later, they turned to psychology, thinking it would explain the basis of our mental life. But to-day it is the study of the family, society, social institutions, the development of the village community, the city, the state, the nation, our international relations, international law, that is most attractive to a large percentage of our students.

But social science has no patience with the old drum and trumpet histories of the past. It finds more interest in the cabin of the peasant, in the livelihood of the farmer, carpenter and mason, more interest in the struggle and uplift of the laborer than in the man on horseback; and the modern investigator in social and political science finds far more of interest in commercial, industrial and international development than in the parade of cavalry or the clash of swords. I do not believe we shall be able to make college men take much stock in the old fallacious adage that in times of peace we must prepare for war. [Applause.] I thought that fallacy was dead long ago, but I found yesterday it was still alive here and there. I thought we had gotten long past that time. I would rather say that in time of peace we must prepare to make war impossible. What do they mean who use the old adage? They mean that when England builds a *Dreadnaught*, we must build a vessel bigger, and then that England must build a third vessel, larger and more powerful, and that then we must build a fourth still larger and more powerful than the other three. The result of such a course would be clearly preparations for war for centuries to come, practically preparations for war eternal.

I remember when I lived in another city different from the one that is now my home, I was told that in order to protect the family at night and sleep in peace I must purchase a dog. I was not so familiar then with canine proclivities as I have become since, and I invested in a bulldog of ferocious mien and enormous development of the under jaw. For a few days all went well, but I soon found that that bulldog must have something to do. He was not content to sit like a china doll on the front step; he was there for a purpose. One morning, hearing a great uproar, I looked out of the window, and saw the street filled with people standing in a circle, while one of the most venerable men in the community was defending himself with a shovel against that dog of mine. He had torn away the man's coat and was proceeding to attack the nether garments and the limbs when I interfered, and prevented a lawsuit. I made up my mind then that the way to keep the peace is not to place a bulldog in your front yard. [Applause.]

There is another thing that our college men are coming to feel. They are beginning to believe in a newer and finer heroism, which shall give all the development to the audacity and pluck and virility of human nature that war has given, without its sad consequences, its inevitable sorrow. We all love the hero, and we ought to love him; we all love the man that is willing to sacrifice ease and pleasure and life itself for a vocation, and we ought to admire him, and that admiration must never disappear from civilization. All admire the Japanese soldier willing to fling his life away for his Mikado and ancestors. Whether we can understand the service or not, we admire it. But our college men are coming to see that giving one's self for the relief of woe and want, relief of the destitution and sorrow and misery of humanity as we know it in the modern world, requires just as much courage and audacity and pluck and self-sacrifice. I believe they are finding this out. They are finding out that there is the hero not only at the cannon's mouth,—and there is the hero there, and we all acknowledge it,—but also in Arnold Toynbee, sacrificing his life in two short years in service for the poor of East London. We acknowledge the heroism in the life of that brave young American physician who banished yellow fever from Cuba and from the United States, and laid down his brave young life in the attempt. We remember with admiration the heroism of W. T. Norton, when he placed the sponge filled with ether to his nostrils and sank into unconsciousness, that might have been death, for the first time in human history, in order to relieve the world of suffering and pain. We are finding that the heroism of our educated young men and women is exhibited in the life of Jane Addams and Graham Taylor, who have buried themselves for the rest of their lives in the slums of the great western city. This is the kind of genuine heroism that will give the finest fibre of the young manhood and young womanhood of our time all the development it needs. Let us exalt equally the heroes of our great industrial, commercial and social endeavor. Let us not cast disparagement on our great military men of the past, but let us enhance the value of international arbitration, the parliament of man and the federation of the world.

Governor Utter, one of the best executives we have

ever had in Rhode Island, went home from this Conference last year full of enthusiasm to do something for college men. At our commencement dinner he asked us if we would take a prize, if he should offer it, for the best debate on this subject and the best essay. I said, "Certainly." He said, "It is to be called the Mohonk prize for the best debate on this subject and the best essay." A few months later we had a debate superior to anything else in interest that we had during the year, and the Attorney-General of the State told me that some of the essays presented, while they might not revolutionize the world, were well worth reading and well worth preserving. Each one of us as we go home may not offer Mohonk prizes, but we may spread the Mohonk influence and inspiration. We can cause something to be done in our own community to spread the influence of the Conference. A similar prize of one hundred dollars was given by Governor Utter to Amherst College in the same way. I doubt not the results there have been equally valuable.

So, Mr. Chairman, I beg leave to move that we accept the report so informing and suggestive and inspiring of Dr. Gilman, and that we continue this same committee for another year to push this work among the college men and women of America.

Constitutional Safeguards Against War.

ADDRESS OF DR. ERNST RICHARD OF COLUMBIA UNIVERSITY.

No less a person than Immanuel Kant has prophesied that war will end when all nations have become republics or have representative governments.

All nations of European civilization have reached the stage of representative government, but his prophecy has not come true. It is therefore of interest to see whether, by their constitution, they show any willingness to prevent war or make it at least more difficult.

An investigation shows that in a number of states the right to declare war without any limitation is vested in the monarch. This cannot be considered as a proof that they intend any reform of ancient customs. The only limitation which is common to all nations that have a constitutional government is found in the right of the Parliament to appropriate the necessary funds for the military and naval establishments and the means of carrying on war. These, however, cannot be refused after the king has made use of his constitutional right and has declared war. It may be said in general that all these limitations are rather intended to be manifestations of sovereignty than safeguards against war.

Of two constitutions which are looked upon as very liberal, the Belgian says (Art. 68): "The King shall command the land and naval forces, make treaties of peace, of alliance, of commerce; he shall give information in respect of the foregoing matters to the two houses as soon as the interest and safety of the state permit it, joining therewith the corresponding communication."

The other constitution referred to is that of Norway. This demands of the King of Norway to advise the Council of State in order to get information about the defensive strength of the country.